THE BOOK OF LAMENTATIONS

Chantable English version with tropes

by Len Fellman July 27, 2020

CHAPTER 1

א א אֵיכָה | יָשְׁבָה בָדָד הָעִיר רַבָּתִי
עָם הָיְתָה כְּאַלְמָנָה רַבָּתִי בַגּוֹיִם שָׂרָתִי
בַּמְּדִינוֹת הָיְתָה לָמַס:

ב בָּכוֹ תִבְכֶּה בַּלַּיְלָה
וּדִמְעָתָהּ עַל לֶחֱיָהּ אֵין־לָהּ מְנַחֵם
מִכָּל־אֹהֲבֶיהָ כָּל־רֵעֶיהָ בָּגְדוּ בָהּ הָיוּ
לָהּ לְאֹיְבִים:

ג גָּלְתָה יְהוּדָה מֵעֹנִי וּמֵרֹב
עֲבֹדָה הִיא יָשְׁבָה בַגּוֹיִם לֹא מָצְאָה
מָנוֹחַ כָּל־רֹדְפֶיהָ הִשִּׂיגוּהָ בֵּין
הַמְּצָרִים:

ד דַּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי
בָּאֵי מוֹעֵד כָּל־שְׁעָרֶיהָ שֹׁוֹמֵמִין כֹּהֲנֶיהָ
נֶאֱנָחִים בְּתוּלֹתֶיהָ נוּגוֹת וְהִיא מַר־לָהּ:

ה הָיוּ צָרֶיהָ לְרֹאשׁ אֹיְבֶיהָ שָׁלוּ
כִּי־יְהוָה הוֹגָהּ עַל רֹב־פְּשָׁעֶיהָ עוֹלָלֶיהָ
הָלְכוּ שְׁבִי לִפְנֵי־צָר:

1:1 How | she sits alone the city once full of people.
[She has become] like a widow, the greatest [among the nations],
the princess among the provinces. She is reduced to slavery.
2 She weeps bitterly [in the night]. Her tears run down her cheeks.
There is none to comfort her [from all her lovers].
Her companions have all betrayed her; they have become her enemies.
3 Judah is exiled in affliction and by hard labor.
She [sits among] the nations but she finds there no relief.
All her pursuers overtook her in her dire straits.
4 The roads to Zion are mourning for want of festival pilgrims.
[All her gateways] are deserted. Her priests are groaning.
Her maidens are afflicted; she is embittered.
5 Her oppressors have become her master; her enemies prosper.
Since God has aggrieved her for the greatness of her sins.
[Her young children] have left her as prisoners before the oppressor.

ו וַיֵּצֵא מן בת מִבַּת־צִיּוֹן
כָּל־הַדָּרָהּ הָיוּ שָׂרֶיהָ כְּאַיָּלִים
לֹא־מָצְאוּ מִרְעֶה וַיֵּלְכוּ בְּלֹא־כֹחַ
לִפְנֵי רוֹדֵף׃
ז זָכְרָה יְרוּשָׁלַם יְמֵי עָנְיָהּ
וּמְרוּדֶיהָ כָּל מַחֲמֻדֶיהָ אֲשֶׁר הָיוּ
מִימֵי קֶדֶם בִּנְפֹל עַמָּהּ בְּיַד־צָר וְאֵין
עוֹזֵר לָהּ רָאוּהָ צָרִים שָׂחֲקוּ עַל
מִשְׁבַּתֶּהָ׃
ח חֵטְא חָטְאָה יְרוּשָׁלִַם
עַל־כֵּן לְנִידָה הָיָתָה כָּל־מְכַבְּדֶיהָ
הִזִּילוּהָ כִּי־רָאוּ עֶרְוָתָהּ גַּם־הִיא
נֶאֱנָחָה וַתָּשָׁב אָחוֹר׃

ט טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה
אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם
לָהּ רְאֵה יְהוָה אֶת־עָנְיִי כִּי הִגְדִּיל
אוֹיֵב׃
י יָדוֹ פָּרַשׂ צָר עַל
כָּל־מַחֲמַדֶּיהָ כִּי־רָאֲתָה גוֹיִם בָּאוּ
מִקְדָּשָׁהּ אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ
בַקָּהָל לָךְ׃

1:6 Gone from the daughter of Zion [is all her splendor].
Even [her leaders] [have become like deer] that find no pasture,
that flee without strength, before their pursuer.
7 Jerusalem remembers her days of misery [and her roaming];
All [of the treasures] that were hers in the days of old
[when her people] fell [into the hand of the enemy],
and there was none [to help her].
The oppressor [did gaze at her] and laughed at her downfall.
8 Jerusalem has sinned very grievously. Therefore [she has become] an outcast.
[All who honored her] [now despise her], [for they have seen] her nakedness.
And she herself sighs, and turns away.
9 Her uncleanness [clings to her skirts].
She never thought [this would be her end].
She descended [amazingly low]. There is no one [to comfort her].
Behold, Adonai, my affliction, because the enemy is triumphant.
10 The oppressor has spread out his hand
over everything [that she treasured].
[For she saw] the nations invade [her holy place],
whom [You had forbidden] to attend Your assembly.

יא כָּל־עַמָּהּ נֶאֱנָחִים
מְבַקְּשִׁים לֶחֶם נָתְנוּ מחמודיהם
מַחֲמַדֵּיהֶם בְּאֹכֶל לְהָשִׁיב נָפֶשׁ רְאֵה
יְהוָה וְהַבִּיטָה כִּי הָיֵיתִי זוֹלֵלָה:
יב לֹוא אֲלֵיכֶם כָּל־עֹבְרֵי
דֶּרֶךְ הַבִּיטוּ וּרְאוּ אִם־יֵשׁ מַכְאוֹב
כְּמַכְאֹבִי אֲשֶׁר עוֹלַל לִי אֲשֶׁר הוֹגָה
יְהוָה בְּיוֹם חֲרֹון אַפּוֹ:
יג מִמָּרוֹם שָׁלַח־אֵשׁ
בְּעַצְמֹתַי וַיִּרְדֶּנָּה פָּרַשׂ רֶשֶׁת לְרַגְלַי
הֱשִׁיבַנִי אָחֹור נְתָנַנִי שֹׁמֵמָה כָּל־הַיּוֹם
דָּוָה:
יד נִשְׂקַד עֹל פְּשָׁעַי בְּיָדוֹ
יִשְׂתָּרְגוּ עָלוּ עַל־צַוָּארִי הִכְשִׁיל כֹּחִי
נְתָנַנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוּם:
טו סִלָּה כָל־אַבִּירַי | אֲדֹנָי
בְּקִרְבִּי קָרָא עָלַי מוֹעֵד לִשְׁבֹּר בַּחוּרָי
גַּת דָּרַךְ אֲדֹנָי לִבְתוּלַת בַּת־יְהוּדָה:
טז עַל־אֵלֶּה | אֲנִי בוֹכִיָּה
עֵינִי | עֵינִי יֹרְדָה מַיִם כִּי־רָחַק מִמֶּנִּי
מְנַחֵם מֵשִׁיב נַפְשִׁי הָיוּ בָנַי שֹׁומֵמִים
כִּי גָבַר אוֹיֵב:

1:11 [All her people] are sighing, searching for bread.
[They gave up] [their most precious things] [in exchange for food], to restore their life.
See, Adonai, and behold, for I have become so despised.
12 May [it not befall you], all you [who pass by]!
Behold, and see if there be pain [like my pain] which was meted out to me.
[with which] Adonai [has afflicted me] on the day [of His fierce anger].
13 [From on high] He sent a fire into my bones, [which overpowered them].
He spread [a net for my] feet; [He hurled me] backwards.
[He has left me] deserted. [All day long] [I endure sickness].
14 [Weighing me down] is the yoke of my transgressions.
[By His hand] [they were lashed], and thrust upon my neck; It saps my strength.
The Lord [has given me over] [into hands] that I can't withstand.
15 The Lord has trampled all the warriors [that are in my midst].
[He has called] [against me] an assembly to crush [my young men].
[As in a press], the Lord has trodden fair maiden, [daughter of Judah].
16 [For all of these things] | I [am crying]. My eyes—my eyes are flowing in tears,
[because so far] [from me] [is any comforter] to restore my soul.
My children [are in despair] because the enemy has proved too strong.

יז פֵּרְשָׂה צִיּוֹן בְּיָדֶיהָ אֵין
מְנַחֵם לָהּ צִוָּה יְהוָה לְיַעֲקֹב סְבִיבָיו
צָרָיו הָיְתָה יְרוּשָׁלַם לְנִדָּה בֵּינֵיהֶם:
יח צַדִּיק הוּא יְהוָה כִּי פִיהוּ
מָרִיתִי שִׁמְעוּ-נָא כָל-הָעַמִּים עמים
וּרְאוּ מַכְאֹבִי בְּתוּלֹתַי וּבַחוּרַי הָלְכוּ
בַשֶּׁבִי:
יט קָרָאתִי לַמְאַהֲבַי הֵמָּה
רִמּוּנִי כֹּהֲנַי וּזְקֵנַי בָּעִיר גָּוָעוּ
כִּי-בִקְשׁוּ אֹכֶל לָמוֹ וְיָשִׁיבוּ
אֶת-נַפְשָׁם:
כ רְאֵה יְהוָה כִּי-צַר-לִי מֵעַי
חָמַרְמָרוּ נֶהְפַּךְ לִבִּי בְּקִרְבִּי כִּי מָרוֹ
מָרִיתִי מִחוּץ שִׁכְּלָה-חֶרֶב בַּבַּיִת
כַּמָּוֶת:
כא שָׁמְעוּ כִּי נֶאֱנָחָה אָנִי
אֵין מְנַחֵם לִי כָּל-אֹיְבַי שָׁמְעוּ רָעָתִי
שָׂשׂוּ כִּי אַתָּה עָשִׂיתָ הֵבֵאתָ
יוֹם-קָרָאתָ וְיִהְיוּ כָמֹנִי:
כב תָּבֹא כָל-רָעָתָם לְפָנֶיךָ
וְעוֹלֵל לָמוֹ כַּאֲשֶׁר עוֹלַלְתָּ לִי עַל
כָּל-פְּשָׁעַי כִּי-רַבּוֹת אֲנָחֹתַי וְלִבִּי דָוִי:

1:17 Zion stretches out [her hands]. [There is] [no one] [to comfort her].
God [has commanded] [concerning Jacob] [that his enemies] [should surround him].
Jerusalem [has become] [a thing unclean] among them.
18 Righteous [is He], Adonai, for I rebelled [against His word].
Listen now, [all you peoples], and behold [my agony].
My maidens and young men walked into captivity.
19 I called [to my lovers]: they [deceived me].
My priests and my elders [breathed their last] [inside the city],
[as they sought] food [for themselves] [to restore] their souls.
20 See, Adonai, my distress; my innards [are churning].
My heart [has turned over] within me, because I rebelled so grievously.
Outside, the sword strikes down, At home, it's like death.
21 [They have heard] that I [am sighing]. [There is none] to give comfort to me.
All of my enemies heard of my plight and rejoiced, for it was You [who have done it].
Bring the day that you proclaimed—let them become like me.
22 Let all their evil [come before You], and You [will treat them]
[in the same way as] [you have treated me] for all my transgressions.
For great is my groaning, [final melody] and my heart is sickened.

CHAPTER 2

ב א אֵיכָהּ יָעִיב בְּאַפּוֹ | אֲדֹנָי
אֶת־בַּת־צִיּוֹן הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ
תִּפְאֶרֶת יִשְׂרָאֵל וְלֹא־זָכַר
הֲדֹם־רַגְלָיו בְּיוֹם אַפּוֹ:
ב בִּלַּע אֲדֹנָי לֹא וְלֹא חָמַל
אֶת כָּל־נְאוֹת יַעֲקֹב הָרַס בְּעֶבְרָתוֹ
מִבְצְרֵי בַת־יְהוּדָה הִגִּיעַ לָאָרֶץ חִלֵּל
מַמְלָכָה וְשָׂרֶיהָ:
ג גָּדַע בֶּחָרִי־אַף כָּל קֶרֶן
יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי
אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה
אָכְלָה סָבִיב:
ד דָּרַךְ קַשְׁתּוֹ כְּאוֹיֵב נִצָּב
יְמִינוֹ כְּצָר וַיַּהֲרֹג כֹּל מַחֲמַדֵּי־עָיִן
בְּאֹהֶל בַּת־צִיּוֹן שָׁפַךְ כָּאֵשׁ חֲמָתוֹ:
ה הָיָה אֲדֹנָי | כְּאוֹיֵב בִּלַּע
יִשְׂרָאֵל בִּלַּע כָּל־אַרְמְנוֹתֶיהָ שִׁחֵת
מִבְצָרָיו וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה
וַאֲנִיָּה:
ו וַיַּחְמֹס כַּגַּן שֻׂכּוֹ שִׁחֵת
מֹעֲדוֹ שִׁכַּח יְהוָה | בְּצִיּוֹן מוֹעֵד וְשַׁבָּת
וַיִּנְאַץ בְּזַעַם־אַפּוֹ מֶלֶךְ וְכֹהֵן:

2:1 Alas, Adonai has darkened in his anger [the daughter of Zion].
[He has cast down] from heaven to the earth the glory of Israel,
and remembered not His footstool on the day of his anger.
2 The Lord has laid waste, showing [no pity].
All of the dwellings of Jacob He shattered [in his displeasure] .
Fair Judah's stronghold He has thrown to the ground.
He profaned the kingdom and its leaders.
3 [He cut down], [in burning anger], all the dignity of Israel.
[He turned] backward [His right hand] before the enemy.
He burned through Jacob like a flaming fire, consuming on all sides.
4 He has bent his bow [like an enemy]; poised [his right hand] like a foe.
[And He slew] [all those] [who delighted the eye].
In the tent [of the daughter of Zion] He poured out, like fire, [His great fury].
5 Adonai became [like an enemy]; He consumed Israel;
consumed [all her citadels]; destroyed her fortresses.
He increased [in the daughter of Judah] mourning and lamentation.
6 He stripped His *sukkah* [like it was a garden]; He shattered [His place of meeting].
He made [to be forgotten] in Zion sabbath and festival.
He spurned, in the rage of His anger, king and priest.

ז זָנַח אֲדֹנָי | מִזְּבְחוֹ נִאֵר
מִקְדָּשׁוֹ הִסְגִּיר בְּיַד־אוֹיֵב חוֹמֹת
אַרְמְנוֹתֶיהָ קוֹל נָתְנוּ בְּבֵית־יְהוָה כְּיוֹם
מוֹעֵד:
ח חָשַׁב יְהוָה | לְהַשְׁחִית
חוֹמַת בַּת־צִיּוֹן נָטָה קָו לֹא־הֵשִׁיב יָדוֹ
מִבַּלֵּעַ וַיַּאֲבֶל־חֵל וְחוֹמָה יַחְדָּו אֻמְלָלוּ:
ט טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ אִבַּד וְשִׁבַּר
בְּרִיחֶיהָ מַלְכָּהּ וְשָׂרֶיהָ בַגּוֹיִם אֵין
תּוֹרָה גַּם־נְבִיאֶיהָ לֹא־מָצְאוּ חָזוֹן
מֵיהוָה:
י יֵשְׁבוּ לָאָרֶץ יִדְּמוּ זִקְנֵי
בַת־צִיּוֹן הֶעֱלוּ עָפָר עַל־רֹאשָׁם חָגְרוּ
שַׂקִּים הוֹרִידוּ לָאָרֶץ רֹאשָׁן בְּתוּלֹת
יְרוּשָׁלִָם:
יא כָּלוּ בַדְּמָעוֹת עֵינַי
חָמַרְמְרוּ מֵעַי נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי
עַל־שֶׁבֶר בַּת־עַמִּי בֶּעָטֵף עוֹלֵל וְיוֹנֵק
בִּרְחֹבוֹת קִרְיָה:
יב לְאִמֹּתָם יֹאמְרוּ אַיֵּה דָגָן
וָיָיִן בְּהִתְעַטְּפָם כֶּחָלָל בִּרְחֹבוֹת עִיר
בְּהִשְׁתַּפְּךְ נַפְשָׁם אֶל־חֵיק אִמֹּתָם:

2:7 Adonai abhorred His altar; abandoned His sanctuary.
[He handed over] [to the enemy's hand] the walls of its citadels.
[A great noise] they made in the house of God as on the day of a festival.
8 Adonai resolved to destroy the wall [of Zion's daughter].
[He stretched out] a line. He did not draw back His hand from destroying—
bringing mourning to rampart and wall, they crumble together.
9 [Sunk into] the earth [are her gates]. He has smashed her bars into pieces.
Her king and leaders [are in exile]; there is no *torah*.
[And their prophets] they find no vision from Adonai.
10 They sit on the ground, silent, the elders of fair Zion.
[They have sprinkled] dust on their heads, [and wrapped themselves] in sackcloth.
[The girls bowed] their heads to the ground—the maidens of Jerusalem.
11 My eyes [waste away] with weeping, my innards are burning,
[poured out] on the ground are my organs, at the ruin [of my daughter people].
as children—mere infants—are fainting in the squares of the city.
12 [To their mothers] they kept asking: "Where is the grain and wine?"
[As they languish] like the dying in the squares of the city.
as their souls [ebb away] in the bosoms of their mothers.

יג מָה־אֲעִידֵךְ מָה אֲדַמֶּה־לָּךְ
הַבַּת יְרוּשָׁלִַם מָה אַשְׁוֶה־לָּךְ וַאֲנַחֲמֵךְ
בְּתוּלַת בַּת־צִיּוֹן כִּי־גָדוֹל כַּיָּם שִׁבְרֵךְ
מִי יִרְפָּא־לָךְ:
יד נְבִיאַיִךְ חָזוּ לָךְ שָׁוְא
וְתָפֵל וְלֹא־גִלּוּ עַל־עֲוֹנֵךְ לְהָשִׁיב
שביתך שְׁבוּתֵךְ וַיֶּחֱזוּ לָךְ מַשְׂאֹות
שָׁוְא וּמַדּוּחִים:
טו סָפְקוּ עָלַיִךְ כַּפַּיִם
כָּל־עֹבְרֵי דָרֶךְ שָׂרְקוּ וַיָּנִיעוּ רֹאשָׁם
עַל־בַּת יְרוּשָׁלִַם הַזֹּאת הָעִיר שֶׁיֹּאמְרוּ
כְּלִילַת יֹפִי מָשׂוֹשׂ לְכָל־הָאָרֶץ:
טז פָּצוּ עָלַיִךְ פִּיהֶם
כָּל־אֹיְבַיִךְ שָׂרְקוּ וַיַּחֲרֹקוּ־שֵׁן אָמְרוּ
בִּלַּעְנוּ אַךְ זֶה הַיּוֹם שֶׁקִּוִּינֶהוּ מָצָאנוּ
רָאִינוּ: יז עָשָׂה יְהוָה אֲשֶׁר זָמָם בִּצַּע
אִמְרָתוֹ אֲשֶׁר צִוָּה מִימֵי־קֶדֶם הָרַס
וְלֹא חָמָל וַיְשַׂמַּח עָלַיִךְ אוֹיֵב הֵרִים
קֶרֶן צָרָיִךְ:
יח צָעַק לִבָּם אֶל־אֲדֹנָי
חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה
יוֹמָם וָלַיְלָה אַל־תִּתְּנִי פוּגַת לָךְ
אַל־תִּדֹּם בַּת־עֵינֵךְ:

2:13 [How to bear witness for you]? To what [can I compare you],
O daughter of Jerusalem? [To what can I] [liken you], [that I may console you]?
O maiden,[daughter of Zion]. For great, [like the sea], [is your ruin]. Who can heal you?
14 [Your prophets] envisioned [for you] delusion and folly.
They did not reveal your iniquities; [this might have restored] your fortunes.
[And what they offered] to you was visions of vanity and deception.
15 They clap their hands at you, [all who pass] your way.
They hiss, and shake their heads at the daughter of Jerusalem:
"[Is this it]? the city that was called 'perfect in beauty', 'the joy of the whole earth?' "
16 They open their mouths against you, all your enemies.
They whistle [and grind their teeth]. [They say], "[We devoured her]."
Indeed this [is the day] [that we have been waiting for]. We have arrived ; we have seen it.
17 God has accomplished [what He Has purposed]. He fulfilled His decree,
that he commanded [from days of old]. [He tore down], [and did not pity].
He let an enemy [rejoice over you]. He raised the pride of your foes.
18 Their heart cried out to the Lord.
Walls [of the daughter of Zion], let tears [run down] like a river. Day and night,
give yourself no respite. [Don't let even your eyes] find rest.

יט קוּמִי | רֹנִּי בליל בַּלַּיְלָה
לְרֹאשׁ אַשְׁמֻרוֹת שִׁפְכִי כַמַּיִם לִבֵּךְ
נֹכַח פְּנֵי אֲדֹנָי שְׂאִי אֵלָיו כַּפַּיִךְ
עַל־נֶפֶשׁ עֹולָלַיִךְ הָעֲטוּפִים בְּרָעָב
בְּרֹאשׁ כָּל־חוּצוֹת:
כ רְאֵה יְהוָה וְהַבִּיטָה לְמִי
עוֹלַלְתָּ כֹּה אִם־תֹּאכַלְנָה נָשִׁים פִּרְיָם
עֹלְלֵי טִפֻּחִים אִם־יֵהָרֵג בְּמִקְדַּשׁ אֲדֹנָי
כֹּהֵן וְנָבִיא:
כא שָׁכְבוּ לָאָרֶץ חוּצוֹת נַעַר
וְזָקֵן בְּתוּלֹתַי וּבַחוּרַי נָפְלוּ בֶחָרֶב
הָרַגְתָּ בְּיוֹם אַפֶּךָ טָבַחְתָּ לֹא חָמָלְתָּ:

כב תִּקְרָא כְיוֹם מוֹעֵד מְגוּרַי
מִסָּבִיב וְלֹא הָיָה בְּיוֹם אַף־יְהוָה פָּלִיט
וְשָׂרִיד אֲשֶׁר־טִפַּחְתִּי וְרִבִּיתִי אֹיְבִי
כִּלָּם:

2:19 Arise! | Cry out [in the night] [at the beginning] of the watches.
[Pour out] your heart like water. before the face of Adonai.
[Lift up] to Him [your hands], [for the life] [of your young children]
who swoon from hunger, at every street corner.
20 See, Adonai, and behold: whom [have you ever] treated so?
[Should the women] eat [their little ones], the children they have nursed?
[Should there be slain], in God's holy place, priest and prophet?
21 On the ground, [in the streets] they lie, young and old.
My maidens and young men fell [by the sword].
[You slew them] on the day of your anger.
[You slaughtered them]; you showed no mercy.
22 [You invited]—as [on a feast day]—my neighbors [from all around].
[There were none], on the day of God's wrath: refugees or survivors.
Those that I nursed and brought up, [final melody] my enemy has wiped out.

CHAPTER 3 [special melody—see note at end of this document]

ג א אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט
עֶבְרָתוֹ: ב אוֹתִי נָהַג וַיֹּלַךְ
חֹשֶׁךְ וְלֹא־אוֹר: ג אַךְ בִּי יָשֵׁב
יַהֲפֹךְ יָדוֹ כָּל־הַיּוֹם:
ד בִּלָּה בְשָׂרִי וְעוֹרִי שִׁבֵּר
עַצְמוֹתָי: ה בָּנָה עָלַי וַיַּקֵּף
רֹאשׁ וּתְלָאָה: ו בְּמַחֲשַׁכִּים
הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם:
ז גָּדַר בַּעֲדִי וְלֹא אֵצֵא
הִכְבִּיד נְחָשְׁתִּי: ח גַּם כִּי
אֶזְעַק וַאֲשַׁוֵּעַ שָׂתַם תְּפִלָּתִי:
ט גָּדַר דְּרָכַי בְּגָזִית נְתִיבֹתַי עִוָּה:
י דֹּב אֹרֵב הוּא לִי אריה
אֲרִי בְּמִסְתָּרִים: יא דְּרָכַי
סוֹרֵר וַיְפַשְּׁחֵנִי שָׂמַנִי שֹׁמֵם:
יב דָּרַךְ קַשְׁתּוֹ וַיַּצִּיבֵנִי כַּמַּטָּרָא לַחֵץ:

יג הֵבִיא בְּכִלְיֹתָי בְּנֵי
אַשְׁפָּתוֹ: יד הָיֵיתִי שְׂחֹק
לְכָל־עַמִּי נְגִינָתָם כָּל־הַיּוֹם:
טו הִשְׂבִּיעַנִי בַּמְּרוֹרִים הִרְוַנִי לַעֲנָה:

3:1-3 I am the man who has seen affliction↗ by the rod of his anger.

Me—he has lead and driven↑ in darkness, not in light.

Surely on me He brings down His hand↘ the whole day long.

4-6 He wore away my flesh and skin↗, and shattered my bones.

He has besieged me and surrounded me↑ with bitterness and woe.

He has made me dwell in darkness↘like men long dead.

7-9 He has walled me in till I can't escape↗. He has weighed me down with chains.

And when I cry and plead↑ He shuts out my prayer.

He has blocked my way with boulders↘. He has twisted my path.

10-12 He is a lurking bear to me↗, a lion in hiding.

He has filled my path with thorns↑, torn me in pieces, left me forlorn.

He has directed His bow↘ and made me the arrow's mark.

13-15 He shot into my vitals↗ the arrows of His quiver.

I am a derision to my people↑, they taunt me all day long.

He has filled me up with bitterness↘, and made me drink wormwood.

טז וַיַּגְרֵס בֶּחָצָץ שִׁנָּי
הִכְפִּישַׁנִי בָּאֵפֶר: יז וַתִּזְנַח
מִשָּׁלוֹם נַפְשִׁי נָשִׁיתִי טוֹבָה:
יח וָאֹמַר אָבַד נִצְחִי וְתוֹחַלְתִּי
מֵיְהוָה:
יט זְכָר־עָנְיִי וּמְרוּדַי לַעֲנָה
וָרֹאשׁ: כ זָכוֹר תִּזְכּוֹר ותשיח
וְתָשׁוֹחַ עָלַי נַפְשִׁי: כא זֹאת
אָשִׁיב אֶל־לִבִּי עַל־כֵּן אוֹחִיל:
כב חַסְדֵי יְהוָה כִּי
לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:
כג חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ:
כד חֶלְקִי יְהוָה אָמְרָה נַפְשִׁי
עַל־כֵּן אוֹחִיל לוֹ:
כה טוֹב יְהוָה לְקוָו לְנֶפֶשׁ
תִּדְרְשֶׁנּוּ: כו טוֹב וְיָחִיל
וְדוּמָם לִתְשׁוּעַת יְהוָה:
כז טוֹב לַגֶּבֶר כִּי־יִשָּׂא עֹל בִּנְעוּרָיו:
כח יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל
עָלָיו: כט יִתֵּן בֶּעָפָר פִּיהוּ
אוּלַי יֵשׁ תִּקְוָה: ל יִתֵּן לְמַכֵּהוּ
לֶחִי יִשְׂבַּע בְּחֶרְפָּה:

3:16-18 He has broken my teeth with gravel↗, and covered me with ashes.

He has bereft me of all peace↑; I forgot what it is to prosper.

I said, “my strength has perished↘, even my hope in God.”

19-21 Remember my afflictions and sorrow↗, the wormwood and the gall.

My soul remembers clearly↑, and is now bowed down within me.

Here’s what I’ll tell my heart↘, and so recover hope:

22-24 The kindness of the Lord has not ended↗, His mercies not exhausted.

They are new every morning↑. *Raba emunatecha*.

“My portion is God”, says my soul↘, thus do I hope in Him.

25-27 God is good to the one who trusts↗, to every soul that seeks Him.

It is good to wait in silence↑ for salvation from Adonai.

It is good that a man bear the yoke↘from his youth and on.

28-30 Let him sit alone in silence↗, because God lays it upon him,

to put his lips to the dust↑: perhaps there still is hope.

Let him offer his cheek to the smiter↘. and suffer all men’s taunts.

לא כִּי לֹא יִזְנַח לְעוֹלָם
אֲדֹנָי:
לב כִּי אִם־הוֹגָה וְרִחַם
כְּרֹב חֲסָדָיו:
לג כִּי לֹא עִנָּה
מִלִּבּוֹ וַיַּגֶּה בְּנֵי־אִישׁ:
לד לְדַכֵּא תַּחַת רַגְלָיו כֹּל
אֲסִירֵי אָרֶץ:
לה לְהַטוֹת
מִשְׁפַּט־גֶּבֶר נֶגֶד פְּנֵי עֶלְיוֹן:
לו לְעַוֵּת אָדָם בְּרִיבוֹ אֲדֹנָי לֹא רָאָה:
לז מִי זֶה אָמַר וַתְּהִי אֲדֹנָי
לֹא צִוָּה:
לח מִפִּי עֶלְיוֹן לֹא
תֵצֵא הָרָעוֹת וְהַטּוֹב:
לט מַה־יִּתְאוֹנֵן אָדָם חָי גֶּבֶר
עַל־חֲטָאָו:
מ נַחְפְּשָׂה דְרָכֵינוּ וְנֵחְקֹרָה
וְנָשׁוּבָה עַד־יְהוָה:
מא נִשָּׂא
לְבָבֵנוּ אֶל־כַּפָּיִם אֶל־אֵל בַּשָּׁמָיִם:
מב נַחְנוּ פָשַׁעְנוּ וּמָרִינוּ אַתָּה
לֹא סָלָחְתָּ:
מג סַכֹּתָה בָאַף וַתִּרְדְּפֵנוּ
הָרַגְתָּ לֹא חָמָלְתָּ:
מד סַכֹּתָה
בֶּעָנָן לָךְ מֵעֲבוֹר תְּפִלָּה:
מה סְחִי וּמָאוֹס תְּשִׂימֵנוּ בְּקֶרֶב
הָעַמִּים:

3:31-33 For the Lord will not cast us off↗ forever and ever.

He wounds, but He shows compassion↑, abundant is His kindness.

For He is loathe to cause pain or grief↘ to the sons of men.

34-36 To crush under His feet↗ all the prisoners of the earth,

To deny a man his rights↑ before the face of the Most High,

to deprive a man of justice↘, does not the Lord see it?

37-39 Who's will can be fulfilled↗, if God did not ordain it?

From the mouth of the Most High↑ do not good and evil come?

Of what should a living man complain↘? Only for his own sins!

40-42 Let us search and examine our ways↗, and return to Adonai.

Let us lift up our hearts and our hands↑ to God who is in the heavens.

We transgressed and we rebelled↘, and You have not forgiven.

43-45 You wrapped Yourself in wrath and pursued↗ us, and slain us without pity.

You covered Yourself with a cloud↑ so prayer cannot pass through it.

You have made us filth and refuse↘ among the nations.

מו פָּצוּ עָלֵינוּ פִּיהֶם
כָּל־אֹיְבֵינוּ: מז פַּחַד וָפַחַת הָיָה
לָנוּ הַשֵּׁאת וְהַשָּׁבֶר:
מח פַּלְגֵי־מַיִם תֵּרַד עֵינִי עַל־שֶׁבֶר
בַּת־עַמִּי:
מט עֵינִי נִגְּרָה וְלֹא תִדְמֶה
מֵאֵין הֲפֻגוֹת: נ עַד־יַשְׁקִיף
וְיִרְאֶה יְהוָה מִשָּׁמָיִם: נא עֵינִי
עוֹלְלָה לְנַפְשִׁי מִכֹּל בְּנוֹת עִירִי:
נב צוֹד צָדוּנִי כַּצִּפּוֹר אֹיְבַי
חִנָּם: נג צָמְתוּ בַבּוֹר חַיָּי
וַיַּדּוּ־אֶבֶן בִּי: נד צָפוּ־מַיִם
עַל־רֹאשִׁי אָמַרְתִּי נִגְזָרְתִּי:
נה קָרָאתִי שִׁמְךָ יְהוָה מִבּוֹר
תַּחְתִּיּוֹת: נו קוֹלִי שָׁמָעְתָּ
אַל־תַּעְלֵם אָזְנְךָ לְרַוְחָתִי לְשַׁוְעָתִי:
נז קָרַבְתָּ בְּיוֹם אֶקְרָאֶךָ אָמַרְתָּ
אַל־תִּירָא:
נח רַבְתָּ אֲדֹנָי רִיבֵי נַפְשִׁי
גָּאַלְתָּ חַיָּי: נט רָאִיתָה יְהוָה
עַוָּתָתִי שָׁפְטָה מִשְׁפָּטִי:
ס רָאִיתָה כָּל־נִקְמָתָם כָּל־מַחְשְׁבֹתָם
לִי:

3:46-48 Our enemies have opened their mouths↗ in chorus against us.

Panic and pitfall befell us↑, ravages and ruin.

My eyes run with streams of water↘ at my poor people's ruin.

49-51 My eyes flow without ceasing↗, and find no relief.

Until the Lord looks down↑ and sees us from the heavens.

My eyes are sore with sorrow↘ for the maidens of my city.

52-54 They hunted me down like a bird↗, those who hate me for no reason.

They dropped me to die in a dungeon↑, and threw stones down upon me.

The waters flowed over my head↘. and I said "I am cut off."

55-57 I called on your name, Adonai↗, from the depths of the dungeon.

You then heard me crying↑: "Don't close your ears to my pleading."

You drew near on the day that I called↘You, and said to me, "Do not fear!"

58-60 You have defended the cause of my soul↗; you have redeemed my life.

Adonai, you see how I am wronged↑, O vindicate my right!

You have seen all of their vengeance↘, all their designs toward me.

סא שָׁמַעְתָּ חֶרְפָּתָם יְהוָה
כָּל־מַחְשְׁבֹתָם עָלָי: סב שִׂפְתֵי
קָמַי וְהֶגְיוֹנָם עָלַי כָּל־הַיּוֹם:
סג שִׁבְתָּם וְקִימָתָם הַבִּיטָה אֲנִי
מַנְגִּינָתָם:
סד תָּשִׁיב לָהֶם גְּמוּל יְהוָה
כְּמַעֲשֵׂה יְדֵיהֶם: סה תִּתֵּן
לָהֶם מְגִנַּת־לֵב תַּאֲלָתְךָ לָהֶם:
סו תִּרְדֹּף בְּאַף וְתַשְׁמִידֵם מִתַּחַת
שְׁמֵי יְהוָה:

3:61-63 You have heard their reproach Adonai↗, the schemes they plot against me.

The talk of the men who attack me↑; their muttering all day long.

Observe their sitting and rising↘; I am their taunting song.

64-66 Pay them back, Adonai↗ according to their deeds.

Give them anguish of heart↑, Your curse should be upon them!

Pursue them in wrath and destroy them↘, from under the heaven of God.

CHAPTER 4

ד א אֵיכָה יוּעַם זָהָב יִשְׁנֶא הַכֶּתֶם
הַטּוֹב תִּשְׁתַּפֵּכְנָה אַבְנֵי־קֹדֶשׁ בְּרֹאשׁ
כָּל־חוּצוֹת: ב בְּנֵי צִיּוֹן הַיְקָרִים
הַמְסֻלָּאִים בַּפָּז אֵיכָה נֶחְשְׁבוּ
לְנִבְלֵי־חֶרֶשׂ מַעֲשֵׂה יְדֵי יוֹצֵר:
ג גַּם־תַּנִּים תנין חָלְצוּ שַׁד
הֵינִיקוּ גּוּרֵיהֶן בַּת־עַמִּי לְאַכְזָר כי ענים
כַּיְעֵינִים בַּמִּדְבָּר: ד דָּבַק לְשׁוֹן יוֹנֵק
אֶל־חִכּוֹ בַּצָּמָא עוֹלָלִים שָׁאֲלוּ לֶחֶם
פֹּרֵשׂ אֵין לָהֶם: ה הָאֹכְלִים לְמַעֲדַנִּים
נָשַׁמּוּ בַּחוּצוֹת הָאֲמֻנִים עֲלֵי תוֹלָע
חִבְּקוּ אַשְׁפַּתּוֹת:
ו וַיִּגְדַּל עֲוֹן בַּת־עַמִּי מֵחַטַּאת
סְדֹם הַהֲפוּכָה כְּמוֹ־רָגַע וְלֹא־חָלוּ בָהּ
יָדָיִם:
ז זַכּוּ נְזִירֶיהָ מִשֶּׁלֶג צַחוּ מֵחָלָב אָדְמוּ
עֶצֶם מִפְּנִינִים סַפִּיר גִּזְרָתָם:
ח חָשַׁךְ מִשְּׁחוֹר תָּאָרָם לֹא נִכְּרוּ
בַּחוּצוֹת צָפַד עוֹרָם עַל־עַצְמָם יָבֵשׁ
הָיָה כָעֵץ: ט טוֹבִים הָיוּ חַלְלֵי־חֶרֶב
מֵחַלְלֵי רָעָב שֶׁהֵם יָזֵבוּ מְדֻקָּרִים
מִתְּנוּבַת שָׂדָי:

4:1 Alas, the gold is dulled, debased, the finest gold.
[Sacred gems] are scattered upon [every street corner].
2 [The sons of Zion] are precious, [worth their weight] in fine gold.
How [they are treated] [as earthen jugs], The work of the potter's hand.
3 [Even the jackels] present the breast [and give suck] [to their young ones].
[But my poor people] [has become cruel] [like the ostriches] in the wilderness.
4 The tongue of the baby[at the breast] [cleaves to his palate], for thirst.
[The young children] ask for bread. [Not one person] spares a scrap for them.
5 [Those who once ate] [all the best food] [now lie rotting] on the street.
[Those brought up] in scarlet clothing [huddle now] [on heaps of garbage].
6 All the crimes [of my poor people] [have outdone] [the sins of Sodom],
[which was overturned] in a moment: [no time for a man] [to wring his hands].
7 [Her elect ones] were purer even than snow, [and they were whiter] still than milk.
Ruddy like rubies [was their complexion], [like the sapphire] in their features.
8 Now their appearance [is blacker than soot], They go unrecognized in the streets.
[Their skin has] shriveled [on their bones], it has become as dry as wood.
9 We'd rather be slain by the sword [than to find death] by starvation,
[For these] [pine away]. [They are striken] [for lack of the fruits] of the field.

יְדֵי נָשִׁים רַחֲמָנִיּוֹת בִּשְּׁלוּ
יַלְדֵיהֶן הָיוּ לִבְרוֹתָ לָמוֹ בְּשֶׁבֶר בַּת־עַמִּי:
יא כִּלָּה יְהוָה אֶת־חֲמָתוֹ שָׁפַךְ חֲרוֹן
אַפּוֹ וַיַּצֶּת־אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסֹדֹתֶיהָ:
יב לֹא הֶאֱמִינוּ מַלְכֵי־אֶרֶץ
וכל כָּל יֹשְׁבֵי תֵבֵל כִּי יָבֹא צַר וְאוֹיֵב
בְּשַׁעֲרֵי יְרוּשָׁלִָם:
יג מֵחַטֹּאות נְבִיאֶיהָ עֲוֹנֹת
כֹּהֲנֶיהָ הַשֹּׁפְכִים בְּקִרְבָּהּ דַּם צַדִּיקִים:
יד נָעוּ עִוְרִים בַּחוּצוֹת נִגְאֲלוּ
בַּדָּם בְּלֹא יוּכְלוּ יִגְּעוּ בִּלְבֻשֵׁיהֶם:
טו סוּרוּ טָמֵא קָרְאוּ לָמוֹ סוּרוּ
סוּרוּ אַל־תִּגָּעוּ כִּי נָצוּ גַּם־נָעוּ אָמְרוּ
בַּגּוֹיִם לֹא יוֹסִפוּ לָגוּר:
טז פְּנֵי יְהוָה חִלְּקָם לֹא יוֹסִיף
לְהַבִּיטָם פְּנֵי כֹהֲנִים לֹא נָשָׂאוּ זקנים
וּזְקֵנִים לֹא חָנָנוּ:
יז עודינה עוֹדֵינוּ תִּכְלֶינָה
עֵינֵינוּ אֶל־עֶזְרָתֵנוּ הֶבֶל בְּצִפִּיָּתֵנוּ צִפִּינוּ
אֶל־גּוֹי לֹא יוֹשִׁעַ:
יח צָדוּ צְעָדֵינוּ מִלֶּכֶת
בְּרְחֹבֹתֵינוּ קָרַב קִצֵּנוּ מָלְאוּ יָמֵינוּ
כִּי־בָא קִצֵּנוּ:

4:10 [With their own hands], the women [of tender hearts] have boiled [their own children].
This became [their food] in the wreckage of the daughter of my people.
11 The Lord has vented [all His fury]. [He poured out] His burning anger.
[And he has kindled] [a fire in Zion] [that has devoured] its foundations.
12 The kings [of the earth] [did not believe], [nor did anyone] in all the world,
that a foe or an enemy [could ever enter] [into the gates] of Jerusalem.
13 [From the sins] [of her prophets] [and the crimes] of her priests,
who had shed in her midst the blood of the righteous ones.
14 [They roamed] [like blind men] [through the streets], [being defiled] with blood.
[so that no one there] would dare [to brush up] [against their clothing].
15 “Get away, [unclean one]!” [were the cries] [of people to them].
“Keep away! [Do not touch us]!” So they fled away [and now wander].
People said [among the nations]: “They may no longer sojourn here.”
16 The face of God [has dispersed them]. He will no more [give them a glance].
[They respected] the priests [no longer], [paid no attention] to the prophets.
17 Our eyes are strained and failing, [watching vainly] [for our deliverance].
We were watching [for a nation] [Egypt] [that was never] there to save us.
18 [Our enemies eyed] our steps, [so we could not walk] [in our streets].
[Our doom] [is near]. Our days are over, yea our end has come.

יט קַלִּים הָיוּ רֹדְפֵינוּ
מִנִּשְׁרֵי שָׁמָיִם עַל־הֶהָרִים דִּלְּקֻנוּ
בַּמִּדְבָּר אָרְבוּ לָנוּ׃
כ רוּחַ אַפֵּינוּ מְשִׁיחַ יְהוָה
נִלְכַּד בִּשְׁחִיתוֹתָם אֲשֶׁר אָמַרְנוּ בְּצִלּוֹ
נִחְיֶה בַגּוֹיִם׃
כא שִׂישִׂי וְשִׂמְחִי בַּת־אֱדוֹם
יושבתי יוֹשֶׁבֶת בְּאֶרֶץ עוּץ גַּם־עָלַיִךְ
תַּעֲבָר־כּוֹס תִּשְׁכְּרִי וְתִתְעָרִי׃
כב תַּם־עֲוֹנֵךְ בַּת־צִיּוֹן לֹא
יוֹסִיף לְהַגְלוֹתֵךְ פָּקַד עֲוֹנֵךְ בַּת־אֱדוֹם
גִּלָּה עַל־חַטֹּאתָיִךְ׃

4:19 They [were swifter]—our pursuers—[than the eagles] [in the sky].
[In the mountains], [they did hunt us], [in the desert], laid in wait for us.
20 The breath [of our nostrils], God's own anointed [King Josiah],
[our king was captured] [in their traps], of whom [we had said],
"[Under his shadow], we will live among the nations."
21 Rejoice and exult, [daughter of Edom], [you that dwell] in the land of Uz.
[To you, in turn] [the cup will pass].
[It will make you drunk]; you will show your nakedness.
22 [Your crime is atoned for], [daughter of Zion].
He will no more send you into captivity.
But daughter of Edom, [your guilt He will punish],
[your transgressions] [final melody][will be laid bare].

CHAPTER 5

ה א זְכֹר יְהוָה מֶה־הָיָה לָּנוּ הביט
הַבִּיטָה וּרְאֵה אֶת־חֶרְפָּתֵנוּ׃
ב נַחֲלָתֵנוּ נֶהֱפְכָה לְזָרִים בָּתֵּינוּ
לְנָכְרִים׃ ג יְתוֹמִים הָיִינוּ אין וְאֵין אָב
אִמֹּתֵינוּ כְּאַלְמָנוֹת׃ ד מֵימֵינוּ בְּכֶסֶף
שָׁתִינוּ עֵצֵינוּ בִּמְחִיר יָבֹאוּ׃
ה עַל צַוָּארֵנוּ נִרְדָּפְנוּ יָגַעְנוּ לא וְלֹא
הוּנַח־לָנוּ׃ ו מִצְרַיִם נָתַנּוּ יָד אַשּׁוּר
לִשְׂבֹּעַ לָחֶם׃

5:1 Recall, Adonai, what [has befallen us]. Behold and see our disgrace.
2 Our inheritance [turned over] to strangers, [and our houses] unto aliens.
3 [We have become] like orphans. There is no father. [And our mothers] are as widows.
4 [Our own water]—we pay money [to drink it]. [And our firewood] we get for a price.
5 [To our very] necks, [we are pursued]. We labor, but nothing is left to us.
6 To Egypt [we stretched out] a hand, [and to Assyria], just to get enough bread.

ז אֲבֹתֵינוּ חָטְאוּ אינם וְאֵינָם אנחנו
וַאֲנַחְנוּ עֲוֹנֹתֵיהֶם סָבָלְנוּ: ח עֲבָדִים
מָשְׁלוּ בָּנוּ פֹּרֵק אֵין מִיָּדָם:
ט בְּנַפְשֵׁנוּ נָבִיא לַחְמֵנוּ מִפְּנֵי חֶרֶב
הַמִּדְבָּר: י עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ מִפְּנֵי
זַלְעֲפוֹת רָעָב: יא נָשִׁים בְּצִיּוֹן עִנּוּ
בְּתֻלֹת בְּעָרֵי יְהוּדָה: יב שָׂרִים בְּיָדָם
נִתְלוּ פְּנֵי זְקֵנִים לֹא נֶהְדָּרוּ:
יג בַּחוּרִים טְחוֹן נָשָׂאוּ וּנְעָרִים בָּעֵץ
כָּשָׁלוּ: יד זְקֵנִים מִשַּׁעַר שָׁבָתוּ
בַּחוּרִים מִנְּגִינָתָם: טו שָׁבַת מְשׂוֹשׂ
לִבֵּנוּ נֶהְפַּךְ לְאֵבֶל מְחֹלֵנוּ: טז נָפְלָה
עֲטֶרֶת רֹאשֵׁנוּ אוֹי־נָא לָנוּ כִּי חָטָאנוּ:
יז עַל־זֶה הָיָה דָוֶה לִבֵּנוּ עַל־אֵלֶּה
חָשְׁכוּ עֵינֵינוּ: יח עַל הַר־צִיּוֹן שֶׁשָּׁמֵם
שוּעָלִים הִלְּכוּ־בוֹ:
יט אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאֲךָ
לְדוֹר וָדוֹר: כ לָמָּה לָנֶצַח תִּשְׁכָּחֵנוּ
תַּעַזְבֵנוּ לְאֹרֶךְ יָמִים: כא הֲשִׁיבֵנוּ
יְהוָה | אֵלֶיךָ ונשוב וְנָשׁוּבָה חַדֵּשׁ
יָמֵינוּ כְּקֶדֶם: כב כִּי אִם־מָאֹס
מְאַסְתָּנוּ קָצַפְתָּ עָלֵינוּ עַד־מְאֹד:
כא הֲשִׁיבֵנוּ יְהוָה | אֵלֶיךָ ונשוב
וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

5:7 Our fathers have sinned, [and are no more]. [We have all suffered] for their iniquities.
8 Slaves ruled [over us]. [There is none to deliver us] from their hand.
9 At the risk [of our lives], we get our bread, [because of the sword] of the wilderness.
10 Our skin is hot [like a furnace]. [because of] the burning heat of famine.
11 The women in Zion were ravaged, the maidens in the towns of Judah.
12 The leaders [have been hanged] [by their hands]. The faces of elders [are not respected].
13 [Young men] carry a millstone. [And children stagger] under loads of wood.
14 The elders are gone [from the gate], [the young men] [from their music].
15 The joy [in our hearts] has vanished, our dancing [has turned into mourning].
16 [The crown has fallen] from our heads. Woe to us, for we have sinned.
17 [Because of this], our hearts are sickened. [This is why] our eyes grow dim.
18 [For the mountain] of Zion, [which lies desolate], [while the foxes] [prowl over it].
19 Yet You Adonai will sit forever [upon Your throne], through all generations.
20 [You cannot mean] [to forget us] forever, [and forsake us] [for all time]?
21 [Turn us back] [to Yourself God], [and we shall return]. Renew our days as of old.
22 [You can't] [have rejected us] utterly. You have raged against us, it is enough.
21 [repeated] [Turn us back] [to Yourself God], [and we shall return].
[final melody] Renew our days as of old.

This version of Lamentations has been prepared by drawing on the following translations:
The Stone Edition Tanach, JPS, H.L. Ginsberg, David Seidenberg,
James Moffat, Jerusalem Bible, New King James Bible

The trope melodies I used were taken from the book:

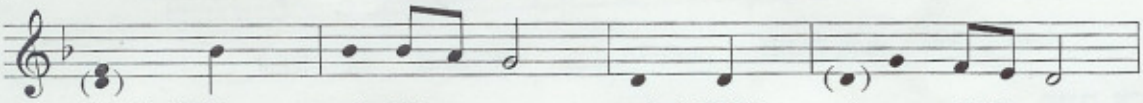
CHANTING THE HEBREW BIBLE (1st edn.) by Joshua R. Jacobson.

Chapter 3 of Lamentations is sung by singing each set of three verses to three melodies, in turn. I grouped each set of three verses together, as in 1-3, 4-6, etc. The first two of the three melodies end their first half (the "half-cadence") with a high note, and the third with a "falling tone". I have marked the corresponding syllable with an arrow:

↗ for the high note or half-cadence of the first melody, ↑ for the high note of the second melody, and ↘ for the "falling tone" of the third melody.

11. Summary of the *Te'amim*

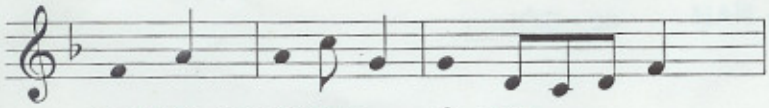
מֵרְכָא טִפְחָא מֵרְכָא סִילּוּק מֵרְכָא טִפְחָא מוּנַח אֶתְנַחְתָּא



mé - r^{e}- KHA tip-p^{e} -ḤA ____ mé-r^{e}- KHA sí - LUK__

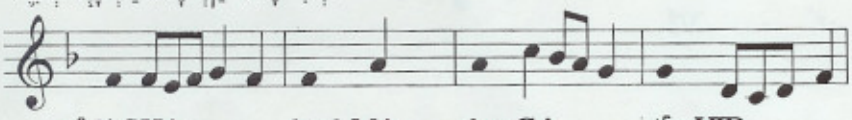
mé - r^{e} - KHA tip -p^{e} -ḤA ____ mu - NAḤ 'et - naḥ - TA __

קַדְמָה מֵרְכָא תְּבִיר



kad-MA mé-r^{e}-KHA__ t^{e} - VIR _____

תְּלִישָׁה קַדְמָה דַרְגָא תְּבִיר

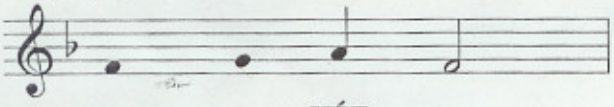


t^{e}-lí-SHA___ kad-MA dar-GA __ t^{e} - VIR ____

מֻנַח מֵרְכָא תְּבִיר

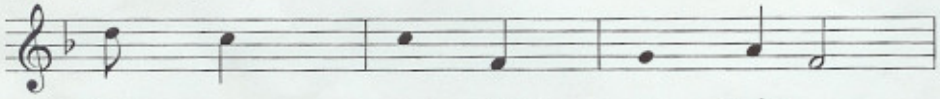
MU-naḥ mé-r^{e}-KHA __ t^{e} - VIR ____

זָקֵף־גָּדוֹל



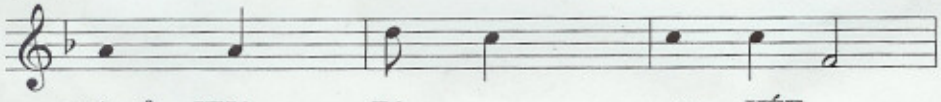
za - KÉF _____

יָתִיב מוּנַח זָקֵף



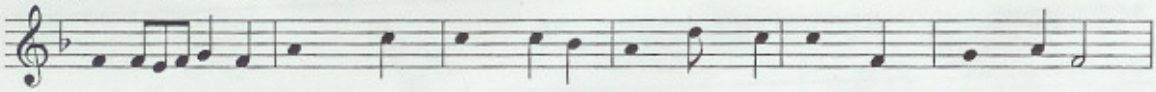
TÍV _____ mu - NAḤ za - KÉF __

מֵרְכָא פַּשְׁטָא זָקֵף



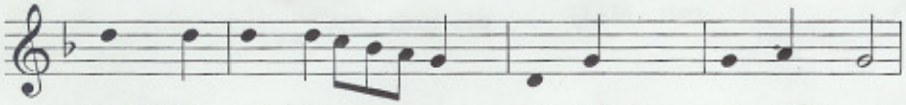
mé - r^{e} - KHA TA ___ za - KÉF __

תְּלִישָׁהּ קַדְמָה מַהְפַּךְ פַּשְׁטָא מוּנַח זָקֵף



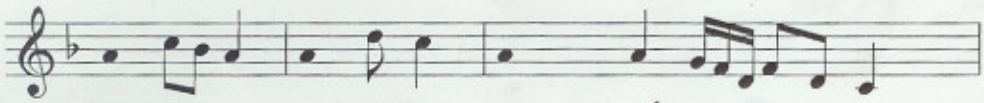
t^{e}-lí-SHA ____ kad - MA mah-PAKH_ pash-TA ___ mu - NAḤ za - KÉF_

מוּנַח זַרְקָא מוּנַח סְגוֹל



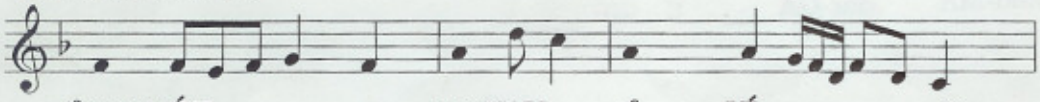
mu-NAḤ zar-KA_____ mu - NAḤ se - GÓL _

דַּרְגָּא מוּנַח רְבִיעַ



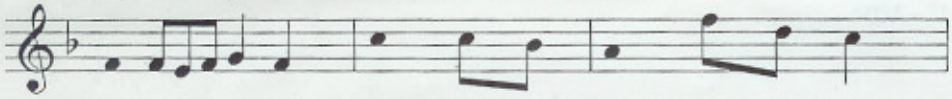
dar-GA ___ mu - NAḤ_ r^{e} - VÍ - - - - - - a'

לְגַרְמֵה ו מוּנַח רְבִיעַ



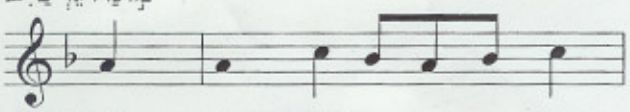
l^{e}-gar-MÉH _____ mu-NAḤ_ r^{e} - VÍ - - - a'

תְּלִישָׁהּ קַדְמָה גֶּרֶשׁ



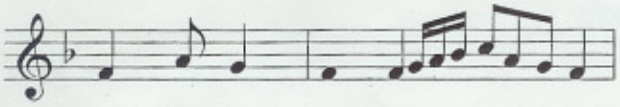
t^{e} -lí - SHA _____ kad- MA ___ (v^{e}) - GE - - resh

מוּנַח גֶּרְשַׁיִם



MU-naḥ gé-r^{e} -sha-YIM _____

מוּנַח תְּלִישָׁה

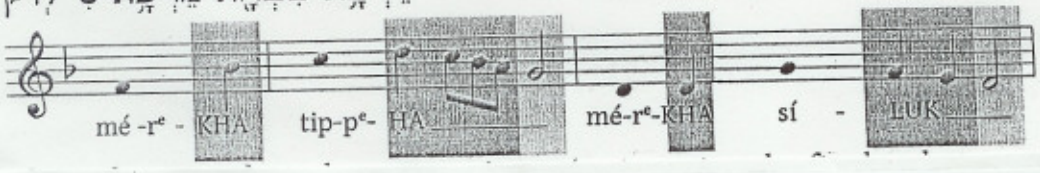


mu - NAḤ _ t^{e} - lí - SHA _____

The Final Cadence

We use a special melody to signal the ending of each chapter of Lamentations. This melody is applied at the final (*merekha-*) *tippeḥa* segment. You'll chant this cadence slowly. This special cadence is not applied to chapter three, which is chanted to a completely different melody (see p. 107).

מֵרְכָא טִפְחָא מֵרְכָא סִילוּק

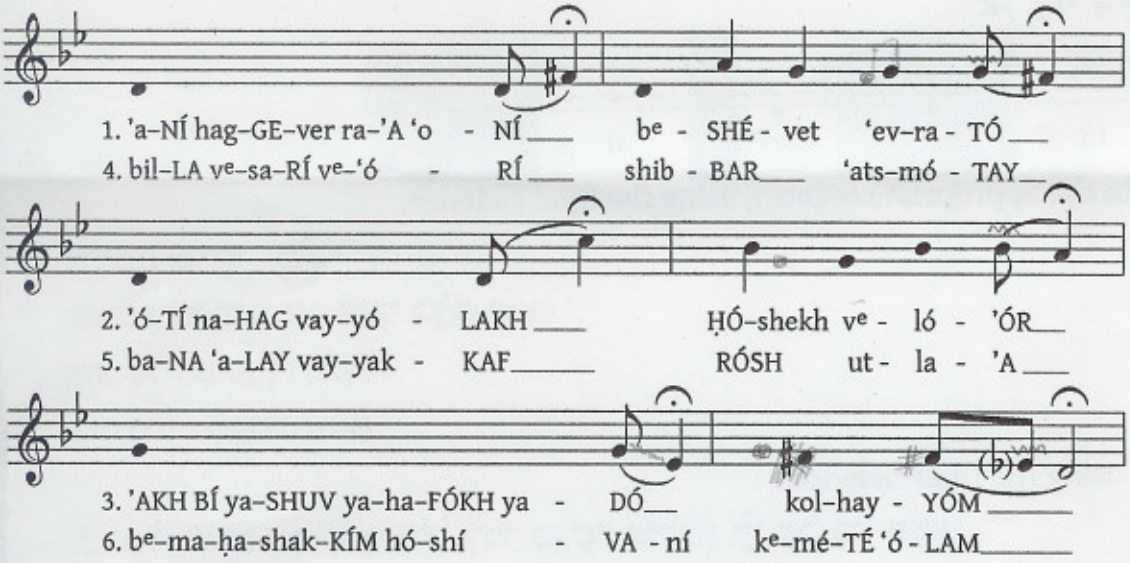


mé -r^{e} - KHA tip-p^{e}- HA mé-r^{e}-KHA sí - LUK

Chanting Chapter Three

The third chapter of Lamentations, consisting of 66 short verses, is not cantillated according to the *te'amim*. Instead, it is chanted to a special melody that combines every three verses into one strophe of melody. The half-cadence of each line of the strophe (indicated by the first fermata of each line) is chanted on the first word marked with *zakef* (or, if there is no *zakef*, *tippeḥa*).

Hear the chanting of chapter three on CD track 87.



(3:1) אֲנִי הַגֶּבֶר רָאָה עֳנִי בְּשֵׁבֶט עֶבְרָתוֹ׃

(3:2) אוֹתִי נָהַג וַיֹּלַךְ חֹשֶׁךְ וְלֹא־אוֹר׃

(3:3) אַךְ בִּי יָשַׁב יַהֲפֹךְ יָדוֹ כָּל־הַיּוֹם׃

(3:4) בִּלָּה בְשָׂרִי וְעוֹרִי שִׁבַּר עַצְמוֹתָי׃

(3:5) בָּנָה עָלַי וַיַּקֵּף רֹאשׁ וּתְלָאָה׃

(3:6) בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם׃

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some "poetic licence", and some willingness on the part of the listener to be "carried" by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these "transtropilations" are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a "window" into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. "cut a covenant") to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 "beam above the door" rather than "lintel") to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between "literalness" and "listenable-ness". A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana "lean toward" the words they "conjoin" to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola "lean away" from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* "rivi'i" melody in whatever way seems most natural.

As a variant of the "grey bracket" device, I indicate the following pairs of tropes by "wrapping them around" the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh (*or*: azla, etc.)	mercha siluk
Renew our days	She weeps bitterly	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don't strictly match the Hebrew. I also "pad" some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the leyner's cantillation system. In particular, the tropes *telisha g'dola* (), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the muscial phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

"*Metigah-zakef*"is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in "Navigating the Bible II") this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in "take care" in this example). Haschel's system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don't write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the leyner can choose to pronounce it as "*God*" or "*Adonai*".

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, 'The Living Torah' (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, 'The Bible With Sources Revealed' (2003)
Everett Fox, 'The Five Books of Moses' (1997)
The Stone Edition 'Tanach' (1996)
JPS 'Hebrew-English Tanach', (2nd Ed. 2000), *along with* Orlinsky, 'Notes on the New Translation of the Torah' (1969)
Robert Alter, 'The Five Books of Moses' (2004)
Commentaries in the 'Anchor Bible' series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)